

The following quaint dialogue between Jesus, Justice and the Sinner, was written, we feel pretty confident, by *Phonix Quaker*, a poet of olden time, and is probably from a volume of his entitled, "Diverse Fancies." Quaker flourished in the reign of Charles I., and died in 1644. He was styled by Rev. John Ryland, the "divine poet of the times."

JESUS—JUSTICE—SINNER.

Justice. Enter into Judgment, &c.—Psalm cxlii. 2.  
Jesus. Bring forth the prisoner.  
Justice. Thy commands  
Are done, just Judge; see, there thy prisoner stands.  
Jesus. What has the prisoner done? Say, what's the cause  
Of his commitment?  
Justice. He hath broke the laws  
Of his gracious God! Conspired the death  
Of that great Majesty who gave him breath,  
And heaped transgression, Lord, upon transgression.  
Jesus. How know'st thou this?  
Justice. Even by his own confession.  
His sins are crying; and they cry aloud,  
They cry to heaven; they cry to heaven for blood!  
Justice. What say'st thou, sinner? Hast thou sought to plead  
That sentence should not pass? Hold up thy head,  
And show thy guilty, thy rebellious face.  
Sinner. Al! me! I dare not; I'm too vile and base  
To tread upon the earth; mine eyes too low to lift  
Mine eyes to heaven; I need no other shrift  
Than mine own conscience; Lord, I must confess,  
I am no more than dust, and no whit less  
Than my iniquities style me. Ah! if I should  
Search too severe, with too severe a brow,  
What would I find? I have transgressed thy laws,  
My merit pleads thy vengeance; not my cause.  
Justice. Lord, shall I strike the blow?  
Sinner. Hold, Justice, stay!  
Sinner, speak on; what hast thou more to say?  
Justice. Vile as I am, and of myself abhorred,  
I am thy lonely-work, thy creature, Lord;  
Stained with thy glorious image, and at first,  
Most like to thee, though now a poor, accursed,  
Convicted sinner, and degenerate creature,  
Here trembling at thy bar.  
Justice. Thy fault's the greater.  
Lord, shall I strike the blow?  
Sinner. Hold, Justice, stay!  
Sinner, speak on; what hast thou more to say?  
Justice. Nothing but mercy, mercy, Lord, my state  
Is miserable, poor and desperate;  
I quite renounce myself, the world, and thee  
From sin to Jesus, from myself to thee.  
Justice. Cease thy vain boasts, my angry God has vowed  
To smite me with the sword of his truth;  
I shall now strike the blow!  
Sinner. Stay, Justice, hold;  
My bowels yearn, my fainting blood grows cold,  
To view the troubling wretch; methinks I spy  
My Father's image in the prisoner's eye.  
Justice. I cannot hold.  
Sinner. Then turn thy thirsty blade  
Into my side; there let the wound be made;  
Cheer up, dear soul; thy life is redeemed by mine;  
My soul shall smart, this heart shall bleed for thine.  
Sinner. Oh boundless grace! Oh love beyond degree!  
The offended dies to set the offender free!

CIRCULAR.

BOARD OF NATIONAL POPULAR EDUCATION.

This association was organized at Cleveland, in the State of Ohio, in April, 1847. Its concerns are managed by twenty-five Directors, citizens of that State. Ex-Governor Morrow, President; Judge McClellan, of the Supreme Court of the United States, and Judge Lane, of Sandusky, Vice Presidents. An Executive Committee of five, residents of Cleveland, of whom Rev. Dr. Aikin is Chairman.

The object of the board is to aid the cause of Popular Education, by inviting the services of competent Female Teachers; collecting them, periodically, for the purpose of carrying them through a short course of preparatory training, and transferring them to portions of the country where good teachers are wanted, and where the Board shall have secured for their employment a competent support.

The Board have sent out eighty-five teachers, twenty-two from the State of Massachusetts; twenty-two from Vermont; nine from Maine; eight from New Hampshire; five from Connecticut; four from New York; three from Rhode Island; and one from Pennsylvania. Twenty-seven have been sent to Indiana; seven to Illinois; eight to Michigan; seven to Iowa; six to Wisconsin; four to Tennessee; two to Kentucky; two to Western Pennsylvania; one to Ohio, and one to North Carolina.

The teachers thus sent have been collected, for preparation, in three classes—the first at Albany, and the last two at Hartford, Connecticut, where arrangements have been made for the reception and preparation of future classes.

It is proposed to collect a fourth class, at Hartford, in August, and send them out in October next. They will be carried through a preparatory course of six weeks, under competent instructors. The leading design of this course is to develop, and give a practical direction to the faculty of teaching. A considerable part of the course will consist of lectures on the best method of teaching the various branches, such as Spelling, Reading, Writing, Geography, Grammar, Arithmetic, Drawing, Composition, Vocal Music, &c. Lectures will also be given.

On the best method of organizing Schools.  
On School Government.  
On Moral and Religious Instruction in Schools.

On the influence of the Teacher in the community.  
There will be added,  
A system of Calisthenic exercises.  
Lessons on Physiology as connected with the preservation of health.

Examinations of the class upon the lectures.  
Discussion of the subjects of the lectures in the class.

Visiting Model Schools in the vicinity.  
Examinations in the elementary branches.  
Religious exercises and social meetings.

It is among the most important advantages of this course, that it makes us acquainted with the teachers we send—their talents, acquirements, and characteristic peculiarities; while they are placed in a position to take a deeper interest in our plan of doing good, and to feel impelled by stronger motives, to a zealous and faithful co-operation with us in its execution.

For the purpose of forming the class to be sent out in October, applications from ladies desiring to go as teachers, are solicited. These applications should be addressed by the ladies to "THE COMMITTEE FOR SELECTING TEACHERS," Hartford, Connecticut. It is desired that the applications be made soon. Each applicant should state the residence of the application, her age—amount of education—religious denomination—and the branches in which she feels competent to teach; and should be accompanied by testimonials from some reliable source, in regard to her past history, her education, her

capacity to teach, her natural peculiarities, and her moral and religious character. Competent knowledge, good sense, sound discretion, decided piety, a strong desire to do good, a cheerful, hopeful spirit, and patient energy, are qualifications indispensable for the service to which the teachers are invited. Especially important do we regard the qualification of active, efficient piety. No qualities or combination of qualities can make up for the want of it. We want the zeal and energy, the patience and perseverance of the faith that "works by love," and "endures as seeing Him who is invisible."

It is important that the teachers should possess good health, and know how to take care of it. We want women of good health, sound minds, and large hearts—women who will be ready to every good work.

It is expected that those who may be selected from among the applicants, will defray their expenses to Hartford. The instruction there will be gratuitous to all. Board will also be furnished, gratuitously, to those who shall be unable to pay for it. It is very much desired that all should furnish themselves the means of paying for their board, either from their own resources, or through the assistance of friends, who may feel disposed thus to aid the cause; yet no worthy applicant will be rejected on account of her poverty. Let a frank statement of inability, if it exist, accompany the application, and it will be no bar to admission to the preparatory course, free of all expense of board, as well as tuition. Board will be provided for those who are able to pay for it, at \$1.50 per week. The teachers will board in common, in the building provided for their instruction.

The Board will defray the travelling expenses of the teachers from Hartford to the places of their destination—provide a suitable escort, and secure the necessary arrangements at the West, for their reception and employment, with compensations which shall be adequate, at least, to their respectable support. There have been but few cases, hitherto, in which our teachers have received a less compensation than eight dollars a month, with board. In many cases it has very considerably exceeded that sum. For the support of the teachers, after they arrive at the places of their destination, the Board does not hold itself responsible. It obtains applications, embracing specific offers of compensation, from what it deems respectable and responsible sources, and, having defrayed the expense of the teachers to the places of their destination, trusts to their energy, prudence and capacity as instructors, to secure the confidence and support of those to whom they are sent. A very few of the teachers have gone to places, where peculiar circumstances have made it necessary that they should receive aid from abroad, which has been furnished them by special contributions for that purpose.

It is expected that those sent out by the Board will continue teaching, if health permit, at least two years; and that they will refund the amount advanced for their board and travelling expenses, should they become able to do it—of which ability they, of course, will be the sole judges. Their instruction will be unconditionally gratuitous.

A considerable proportion of applications for teachers, hitherto, has been for instruction in what are called the common branches; and upon this humble, though very important labor, most of our teachers, though capable of teaching the higher branches, have cheerfully entered. A knowledge of the higher branches not being, however, indispensable to qualify for instruction in these schools, applications are invited from those capable of teaching the common branches only, such as spelling, reading, writing, grammar, arithmetic and geography. To such teachers, possessing the other qualifications which have been mentioned, together with experience in teaching, we can offer schools, in which they may be exceedingly useful, and accomplish a great amount of good, especially if they have, what all teachers should have—a missionary spirit.

We have had, and shall probably continue to have, applications for teachers of the ornamental branches, including music on the piano—for which liberal compensations are offered. We desire applications from ladies capable of teaching in those branches. In the first Book in Music, twenty-seven have been sent to Indiana; seven to Illinois; eight to Michigan; seven to Iowa; six to Wisconsin; four to Tennessee; two to Kentucky; two to Western Pennsylvania; one to Ohio, and one to North Carolina.

Those who shall be selected from among the applicants, for the preparatory course, will be seasonably notified, and will be expected at Hartford, on Wednesday the 30th of August. They will leave there for their destination, on Wednesday the 11th of October. They will, on their arrival at the Railroad Depot, at Hartford, take hacks, to the Orphan Asylum, in Washington street—the building provided for their reception.

Such arrangements have been made at the West, as will, it is believed, secure a large number of specific, satisfactory applications for teachers the coming fall. The number of applications this spring has been double the number of teachers prepared to go. It is hoped that clergymen and others who feel an interest in this enterprise, will seek out worthy and well qualified women, and encourage them to offer their services to the Board.

To accomplish the purposes thus suggested, funds are needed; and the liberality of the friends of education is confidently appealed to for the necessary aid. By no other agency it is believed, can a greater amount of good be accomplished, at so cheap a rate—one hundred dollars being the estimated maximum of the expense of preparing and locating each teacher, including the expense of all the necessary agencies. It was but four-fifths of that sum for the first two classes of teachers sent; which it may not, perhaps, ever exceed hereafter. Are there not many, to whom personal application for pecuniary aid cannot conveniently be made, who will gladly take an early opportunity to contribute to the funds of the Board? By its Constitution, honorary membership may be secured by the payment of twenty dollars. Will not the members of many churches deem it a privilege to make their pastors honorary members? Contributions for that purpose, or without such specific designation, are earnestly invited. They may be transmitted either to the treasurer of the Board, THOMAS W. OLCOTT, Esq., Albany, N. Y., or to the undersigned, at his residence in Middlebury, Vt.

Should any individual or association, or the members of any church, contribute to the amount of \$100, such individual, or association, or church may select a teacher, who shall, if found qualified, be sent out by the Board, and instructed—or if no individual is thus selected, some teacher will, if desired, be instructed, to correspond with such individual, association or church, and communicate, from time to time, information concerning her school, and the prospect of usefulness in her work.

It is proper to say, that the Board of National Popular Education embraces members of the

Presbyterian, Methodist, Congregational, Baptist, and Episcopal denominations, and that teachers of all these denominations have been sent out, and will continue to be sent out, by the Board. The invitation herein, for the applications from teachers, and for funds, is intended for them all. And the undersigned must be allowed here to express the high gratification he has felt, in seeing classes of teachers coming together, from all these denominations, and going forth together to do good in the spirit of their common Master, and under the broad banner of Christian Union.

WILLIAM SLADE,  
Cor. Sec. and General Agent of Board of  
National Popular Education.  
Hartford, Ct., May 30, 1848.

GENERAL CONFERENCE.

DR. BOND'S REMARKS ON THE PROPERTY QUESTION.

Dr. Bond, editor of the Christian Advocate and Journal, having been invited by a vote of the General Conference, arose and addressed the Chair:

Mr. President, I am greatly indebted to the Conference for the privilege allowed me to address the body, as I had no right to it, and no special claims to such favor. It may be, however, that the members of the Conference suppose the position, which by their election, I have occupied for the last eight years, has given me a more extensive view of the whole ground covered by the question under consideration, than many others have enjoyed; and if so, I owe it to the Conference, and to the church, to present the views I have taken of the matter.

But in the outset, sir, permit me to make my acknowledgements to my friend from Kentucky, for the high compliments he took the opportunity to pay me in the very eloquent speech he made in opposition to the various resolutions before the Conference in reference to the claim of the M. E. Church, South.

I know, sir, what may be said, or thought, of the irresistible effect of "soft sawder and human nature." But I insist that the Conference shall allow me to take the commendation my friend has bestowed, as given in all sincerity. I feel, sir, that I need it, though I may not strictly deserve it; and it comes from one whose good opinion is high praise. He has been himself, sir, in the hottest part of the battle-field to which he referred, and has been found faithful in the time that tried men's souls. I shall therefore insist upon being allowed to receive all my friend has offered, of praise or commendation, as rightfully applied. You know the blessing promised to those who contribute to relieve the necessities of the poor.

But, sir, my friend has done me no more than justice, in supposing I will acknowledge the possibility of being mistaken in judgment. I acknowledge more. I am not only liable to be mistaken, but I am conscious of having made so many mistakes, in both thinking and doing, that I am under the necessity of taking the benefit of the great act of insolvency, contained in the "perfect law of liberty"—the act of grace and mercy revealed in the holy scriptures—at least three times a day.

But to the matter under consideration. I take it, sir, that the first and principal question presented, is, has this General Conference the legal right, under the Discipline of the church, to provide directly, for the arbitration and legal adjustment of the claim made by the M. E. Church, South, through the commissioners of said church, against our Book Concern and Chartered Fund? I hold the affirmative on this question; and do most conscientiously believe the General Conference has full powers in the premises.

The General Conference is the depository and trustee of all the power and authority which was possessed by the whole body of travelling Elders, previously to the creation of the Delegated General Conference in 1808; except such powers as may be found to be excepted or retained by the six restrictive articles of the constitution; and the powers invested in the body of Elders up to the General Conference of 1808—which was in fact a general convention of these Elders, was absolute and unlimited over the whole property of the Book Concern, and Chartered Fund. I was prepared to show this by the history of the church, and the disciplinary provisions and rules enacted by the General Conference in respect to this property, before the organization of the Delegated General Conference; but Bro. Whight has anticipated me. He has read to you, from the history of the Discipline by Dr. Emory, several facts which show that the Elders claimed and exercised the power to appropriate the profits of the Book Concern to whatever object they deemed most for the good of the church, under the exigencies which arose at different times. And at one time, under a persuasion that Cokesbury College presented a case of pressing necessity, and was an institution of great importance to the church, they made a large appropriation to its support.

But I think, sir, it will hardly be questioned that the ownership, and consequently the rights of the property, were perfect in the General Conference, as originally constituted. It only remains to inquire what portion of the power growing out of this ownership, was transferred to the Delegated General Conference, by the constitution made and established at the time of its creation. For this purpose, let us look into the constitution itself.

The only restriction we find in this instrument on the powers of the Delegated General Conference, with respect to the Book Concern and Chartered Fund, is contained in the sixth restrictive rule:

"They (the General Conference) shall not appropriate the produce of the Book Concern, nor of the Charter Fund, to any purpose other than for the benefit of the travelling, superannuated, and worn-out preachers, their wives, widows and children. Provided, nevertheless, that upon the concurrent recommendation of three-fourths of all the members of the several Annual Conferences, who shall be present and vote on such recommendation, then a majority of two-thirds of the General Conference succeeding shall suffice to alter any of the above restrictions, excepting the first article; and also, whenever such alteration or alterations shall have been first recommended by two-thirds of the General Conference, so soon as three-fourths of the members of all the Annual Conferences shall have concurred as aforesaid, such alteration or alterations shall take effect."

From this it appears that the only restraint upon the General Conference in the premises is, that they shall not, in the distribution of dividends arising from the profits of the investment, give any portion thereof to any persons other than those who are partners in the Concern, and their widows and children. That the body of Elders did not mean to interdict the delegated

General Conference from every other application of the profit, is evident; for such an interpretation would contradict the practice of the General Conference and their agents, from the first institution of the Book Concern until the present session. A large portion of the profits have been applied to the increase of the stock, and to the purchase of real estate, both in New York and Cincinnati. All that the rule has ever been construed to mean is, that when a distribution of profits is intended, it shall be distributed among the travelling preachers, their wives, widows and children. In all other respects the powers of this Conference are ample. It is true, from the nature of all trusts, they may not destroy, or impair, or squander, the property put under their care; and hence, too, they may not divide this property with any other church or party, without the sanction of the other partners.

Now, sir, the question before the General Conference of 1844 was a question of division, of gratuity, munificence—a question whether the General Conference should appropriate a certain portion of the capital of the Book Concern upon a certain contemplated contingency, together with the profits accruing in the interval between the act and the happening of the contingency. And there is no member of that Conference who is understood to have held the opinion that the General Conference was authorized to do this without an alteration of the constitution, which could only be made by a concurrent act of the Annual Conferences, and accordingly the constitutional steps were taken to procure this alteration, but failed.

But the question before this Conference is not in respect to a division of this property, or whether the Conference shall appropriate any portion of it. It is simply a question of debt. A claim is preferred by the commissioners of the M. E. Church, South, to a certain portion of the Book Concern and the Chartered Fund. It is a claim set up by those who were formerly partners in the Concern, and who contend they have not forfeited their interest by withdrawing from the M. E. Church, because of certain peculiarities in the circumstances, leading to, or accompanying the withdrawal. And all that it is necessary to decide, as a preliminary question to the action now proposed, namely, an arbitration of the claim, is, whether this Conference has a right to provide for the arbitration of a disputed claim; for it will not be pretended that the Conference has no right to order the payment of the claim if there existed no doubts of its validity.

With respect to the right to arbitrate, it is not a necessary attribute of a trustee. The right is limited by the nature and terms of the trust. But this General Conference being partners in the Concern, and invested with all the powers of the partnership, except such as are expressly withheld, has the unlimited right to contract debts and to pay debts through their book agents, and also by the terms of the trust to take the speediest, the least costly, and the most honorable way of ascertaining the validity of any claim preferred against the institution placed under their control. For let it not be forgotten that one of the restrictions in the constitution limit this power; while, in respect to all the powers and authority of the other partners, not so restrained, the transfer to the delegated General Conference is complete and entire.

Sir, the constitution of the M. E. Church differs essentially, in the powers it delegates, from the constitution of the United States. In our constitution, all that is not expressly reserved by the body of Elders is given to the Delegated General Conference. In the constitution of the United States, all that is not expressly given to the General Government is reserved to the people, or to the States. And, therefore, as the constitution of the church does not restrict the General Conference in the premises, this body has the unquestionable right to provide, by direct action, for the settlement by arbitration of the claim made by the M. E. Church, South, on the Book Concern and the Chartered Fund, if this proposition should be met by a corresponding provision on the part of that church.

But I go further, sir; I hold that this General Conference is bound, by obligations of the highest consideration, to act directly on this question, and without any reference to the matter to the Annual Conferences. The powers granted to this body were committed to it for the protection of important interests; and when called upon to exercise them, the action may not be evaded, nor the powers transferred, without unsettling the foundations of our ecclesiastical polity. Indeed, trust powers cannot be transferred, nor can the trustee admit any one to a participation in such powers. The Annual Conferences are not the depositories of any part of the powers necessary to the settlement of a claim of debt against the Book Concern or Chartered Fund; and so far from their sanction being necessary to any mode of adjusting such claims, it is questionable whether a resolution of this Conference, imperfect without the sanction of the Annual Conferences, could be perfected by them. The General Conference having all power to perfect the arrangement, conferred by the whole body of Elders, to allow the participation of any other body or bodies in the church in the arrangement, might nullify the whole. Very recently several of our State legislatures passed acts, leaving it to the decision of the people of certain districts in the State, at their ballot boxes, whether licenses for the sale of spirituous liquors should be allowed within their limits. But the courts have decided that as the people had conferred on these legislatures the right to pass laws in the premises, people could no longer exercise the power themselves, nor participate in the exercise of it; and therefore the laws so passed were unconstitutional and void. One of the propositions before the Conference proposes, indeed, the suspension of one of the restrictive rules, in order to allow of an arbitration; but as the restrictive rule does not restrain the General Conference in the premises, and the Conference has full power without such suspension, the suspension would effect nothing—make no alteration in the relative authority of the General or Annual Conferences—any action of the latter bodies in the provision for arbitration would be similar to the case in civil jurisprudence I have cited, and render the validity of the whole proceeding doubtful, should any one, authorized to do so, enter a caveat, and carry the matter before the civil courts.

Thus stands the legal question. But some one has originated an objection to the plan of arbitration, that to agree to it would be to admit that there was, at least, some plausibility in the claims pressed. Now this is a very strange notion to be sure; yet it seems to be honestly entertained. I confess I had never thought of a person originating it is fairly entitled to a patent. Why, sir, it is because an honest man denies the justice and equity of a claim presented against him, that he consents to arbitrate. The Scrip-

tures impose this mode of settlement in all cases of disputed claims among Christians, and we are to infer that the Apostle requires every Christian to admit, at least, the plausibility of every claim set against him? But let me put it to every minister in this Conference, whether he has so understood the rule in our Discipline which obliges the members to submit to arbitration, disputed accounts between brethren. If a member of our church disputes the justice of an account presented against him by a brother, and refuses payment, the claimant is to lay the matter before the preacher in charge, who is to require each party to choose arbiters in the premises. Now what is the preacher in charge to do, if the brother against whom the complaint is made, refuses to agree to an arbitration, alleging that there is neither a moral nor legal claim against him? Must he not proceed to take the disciplinary course for the expulsion of the refractory member from church fellowship? And yet it is alleged, that to submit to an arbitration implies an admission of the validity of a claim.

And now, sir, the way being clear, in my opinion for the action of this Conference, I do beseech the members to act decisively and efficiently in the matter. The eyes of the world, as well as of the church, are upon them. The success with which God has blessed our ministers has been greatly owing to their high character for disinterestedness, and moral elevation. I beseech them not to forfeit this prestige—this universal esteem, even of their opponents, by any seeming reluctance to offer a fair and equitable mode of settlement to the Methodist Episcopal Church, South. The reputation of Methodist preachers is exceedingly dear to me. From the time when, in my own father's home, the good men who regularly returned to us once in two weeks, and ministered to the church in his house the word of life, used to take me in their knees and tenderly instruct me in the truths and obligations of our holy religion, my veneration for the itinerant ministers of the church has been high and abiding. I could not endure that their high standing should be impaired in the estimation of the church, or the world, by the imputation, upon any plausible grounds of sorry, mercenary motives or feelings. I would rather that both our book establishments were burned to ashes than that they should lose any part of that high character for moral integrity and disinterestedness, which they have always maintained; and this, I fear, would be in some degree, the consequence of refusing to take any measures for the adjustment of the claim now made upon our Book Concern. Brethren may indeed be influenced in their decision against such a measure by very pure motives, and even by conscientious scruples, but it cannot be denied that these scruples will be liable to be misunderstood and misinterpreted by the public, and even by our own membership, when it shall appear that all these scruples, all this conscientiousness favors their personal interest. The fact is, that no party in a case like this ought to trust himself with the decision of the validity of his opponent's claim. He ought to fear the bias of self interest, and ought, therefore, to consent to a reference of the whole matter to the adjudication of capable and disinterested arbiters.

At this point, Rev. M. Trafton rose and put a question to the speaker. "Has this Conference," he inquired, "the right to put the property of the Book Concern into jeopardy, by submitting this claim to arbitration? If it has, then it has a right to divide the property with the South." The Dr. answered that it is a non sequitur, sir. If this inference be correct, then the gentleman must allow that the Conference has the absolute right to divide the property; for it is certain that the Conference does and has always exercised the right to put it in jeopardy. Every book which the Agents, under the authority of the Conference, sells on credit, puts just so much of the property in jeopardy; and every deposit of books in their depositories, on either side of the mountains, puts in jeopardy a portion of the property of the Book Concern, as some very recent operations demonstrate.

After this interruption, the speaker declined making any further remarks, alleging that he did not wish to trespass on the indulgence allowed by the Conference.

MAINE CONFERENCE.

To the President and Members of the Quarterly Meeting Conference for Kent's Hill and East Readfield Churches.

DEAR BRETHREN:—The Committee chosen at the last Quarterly Meeting Conference, to consider and report in regard to certain objections which are understood to be entertained and circulated in many places in the Maine Conference, against the propriety of aiding in the support of the Gospel on Kent's Hill, by appropriations from the funds of the Missionary Society, having attended to that duty, would submit the following result:—

We judge it proper first to lay before you a statement of facts, in regard to the circumstances of Kent's Hill charge, in a pecuniary point of view. Connected with this charge, as reported last year, there were 106 members, (including probationers) in Society. Since Conference, this number has been reduced by death, removals, &c., to 85.

Last year there were but 27 members of Society, (and of these, three were preachers who reside on the Hill, including the Presiding Elder of the district,) who paid any thing for the support of the Gospel. These contributed \$135.17. Besides this, there was paid by citizens of the congregation, \$25.26, and by students attending the Seminary, \$6.20. These sums, together with \$15.84 from the ministerial fund money of the town, and \$60.00 missionary appropriation, and \$25.00 house rent, amount to \$267.57, the whole amount paid last year.

It will be perceived from the above statement that the number of paying members bears but a small proportion to the whole. This requires a word of explanation:—first, a large number of those not reckoned as paying members belong to the families of the above 27, who pay for themselves and families. There is also a class of more than 20 members living so remote from the place of worship on Kent's Hill that they seldom or never attend worship at that place, but usually supply themselves with local preachers on the Sabbath, to whom they generally pay all they contribute for the support of the Gospel.

The whole amount paid to the preachers on Kent's Hill last year, by this class, was \$1.55. We would also call your attention to another fact. Within a few years past there has been erected a new chapel, where without charge to the students attending the Seminary at this place, seats are furnished amounting to nearly one half of the house. This is all borne by the Society and Trustees of the house, without any remuneration from any source.

Another fact to be considered is, that by the direction of the original donor, the sum of \$60 annually, the interest on \$1000 held in trust by the Trustees of the M. W. Seminary, which for many years was appropriated for the support of the Gospel on Kent's Hill, has been diverted from that purpose, in order to relieve the aforesaid Trustees of embarrassments under which they were for a long time nearly hopelessly struggling.

This annuity was the fruit of the benevolence of an individual, now we trust in heaven, and was originally given with reference to the religious benefit of the students of the Seminary who from time to time assemble here, and who are to be supplied with Gospel privileges and pastoral labors; few of whom, made up as they are mostly from the laboring classes, and limited in their resources, are able to pay much, or any thing for the support of the Gospel; of which the fact above stated, in regard to last year, is a sufficient corroboration.

These circumstances throw the burden of supplying religious privileges for all these persons upon the feeble society here, unless aid is afforded from the funds of the Missionary Society; a burden it would be difficult to show they are under more obligation to bear than any other society in the Conference. This, however, they have mostly done for years, and without complaint, but in their present circumstances are able to do no longer.

Besides all this, it should be remembered the cause of missions has been liberally supported by the society on Kent's Hill, as in most other places in the Conference, according to numbers and pecuniary ability, as will be evident from the following fact: that besides the annual collections, subscription, &c., and besides repeated contributions of a private individual of \$100 at a time, several times repeated, there has been paid into the missionary treasury within six years past, from a donation for the same individual, more than \$400; whereas the whole amount paid by the Missionary Society to aid this charge, has been but \$160.

One thing further. If we are correctly informed, it will appear by comparing the amount received by the preacher at Kent's Hill last year, with the amount received by two other preachers within the Conference, to whom missionary appropriations were made, that each of the two received more, and one of them not a small sum, independent of their missionary appropriation, than the former received missionary appropriation included.

With the above facts and considerations before them, the Committee would submit, whether the complaints which have been made against the missionary committee in regard to this matter ought to be made, and whether duty to aid society, and especially the interests of religion and Methodism in the State, do not justify and require the continuance of aid from the funds of the Missionary Society of the M. E. Church.

J. HAYNES, in behalf of the Committee.

At a Quarterly Meeting Conference held at Kent's Hill, May 6, 1848, the above report was adopted, and a copy ordered to be forwarded for publication in the Herald and Journal.

JOHN ALLEN, Secretary.

SUFFERING.

"There is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of Christians do the same. Comment to me a bruised brother, a broken reed—like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows."

EDUCATION.

Accustom a child as soon as it can speak, to narrate his little experience, his chapter of accidents, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within. Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures; and this is the groundwork of a thoughtful character.

GOD VISIBLE.

A Roman Emperor said one day to Rabbi Joshua, son of Chananyan, "show me your God." "Raise your eyes to the sky," replied the Rabbi. "God is there." The Emperor directed his eyes to the firmament; but at this moment the sun poured his rays to the earth. The dazzling lustre very soon caused the Emperor to cast his eyes downwards, whereupon Rabbi Joshua said to him, "What! wouldst thou see the master, when thou hast not power to look his satellites in the face!"

A WORD TO MINISTERS.

"Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. \* \* \* \* \* Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand and preach the way of salvation to a perishing world."

CHRIST'S INTERCESSION.

"I ought to study Christ as an intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me."

HUMILITY.

"Remember, Moses wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body, head face, and heart, shine with divine brilliancy; but, Oh, for a holy ignorance of our shining!"

REBEAVERMENTS.

"Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men."

GOOD ADVICE.—That was capital advice given to a pious son by Rowland Hill, to preach nothing down but the devil, and nothing up but Jesus Christ.



WEDNESDAY, JUNE 21, 1848.

## ZION'S HERALD—THE GENERAL CONFERENCE.

"J. Davis. I rise to make but a few remarks. It is not my intention to enter into the subject so far as the action of this Conference is represented in the article referred to. I rise simply to state to the Conference what happened in the committee. In the first place, it was stated in the committee on the State of the Church, distinctly, that it could not reject Dr. Pierce on the abstract ground of slavery—that that subject of the discipline of the M. E. Church, South, on that subject is identical with ours—the witness against the great evil of slavery stands out in as bold relief as in our own book. Besides, slavery is not now a difficult existing, to be settled between us and the Church South, and it could not therefore be consistently and properly referred to as a ground of refusal to receive Dr. Pierce. There were other reasons, no doubt, in the minds of some of the members of the committee for the course adopted, such, for instance, as the connection of slavery with the episcopacy in the Church South. I hope it may not be considered indecorous to say that the committee was informed, that it was the opinion of Dr. Bond, who had so long been esteemed an oracle of the church in these matters, that recognition could not be refused on the ground of slavery. It was so stated in the sub-committee, and with this, and one or two other exceptions, the question of slavery was never mentioned in either committee. With Br. Stevens I consider this Conference has nothing to do. As an editor he has a right to express his sentiments; but if these sentiments conflict with ours, we have a right to explain and vindicate our position. But certainly this Conference never intended to give utterance to the sentiments contained in that article, never! never! It would be our ruin."

These remarks of our esteemed Br. Davis, were made, it will be recollected, after our speech in the General Conference in defence of the article of Zion's Herald which is alluded to. They were not replied to, and being very positive and sweeping as assertions, the fact that they received no equally positive and sweeping denial may appear unaccountable, and has led some brethren, and one paper, at least, the "True Wesleyan," to suspect that the Conference did not fully show its colors by sustaining the view we took of its action in the case of Dr. Pierce, though it would not deny it. The paper referred to, complains that there was no dissent from Mr. Davis' declaration, except our own speech. We must remind all such doubters that there is a species of expression (the most significant that is possible) which does not usually find a place in the reports of such bodies. The fact is that in the present case there was a general outcry in the Conference against the interruption of its business by this injudicious attack on the Herald. The order of the day was called for about all the house, and so clamorously, that notwithstanding Mr. Griffith (of Baltimore Conference) and our other opponents cried out for their rights of speech, &c., &c., the attack was peremptorily suppressed. Two or three attempts at motions against the article were made by border brethren, but were immediately put down. The order of the day was at last resumed, amidst remonstrances from those brethren; and when Mr. Collins afterwards attempted to introduce the subject again, his motion was directly laid on the table—the most unceremonious way of dealing with an obnoxious measure, for it precludes all remarks or discussion. So far as we are personally concerned, we could not wish more satisfactory demonstrations; but when in addition to these demonstrations the Conference soon after appointed us to represent its opinions in the most responsible literary organ of the church, we deemed the endorsement of our article too manifest to be questioned by any one. In fine, there were few (we can hardly conceive how there could be any) in the Conference that could help perceiving the obvious truth of the article; the grand objection was that the truth was told unseasonably.

But to return to our good Br. Davis. We would have replied to his remarks ourselves, but the utter indisposition of the Conference to entertain the matter, restrained us; we must answer it briefly here, however.

There is a sense in which Br. Davis' remarks are true, but the general impression which they are adapted (in the report) to produce, is entirely erroneous, and we shall proceed to prove the assertion by other testimony than our own. It is really a fact that he made in the committee the remarks which he mentions, and quoted Dr. Bond as oracular authority in the case; but it is equally true that most of the committee would have as soon chosen the old Pythoness herself, as Dr. Bond for an oracle, and that the remarks of Br. Davis were but his individual opinion, unassented to by the committee.

Br. Davis admits that some members might have been influenced by the fact that the Church South allowed slavery in the episcopacy—the admission is, however, quite cautious; whereas it was quite evident that the committee acted specially and ostensibly in view of this fact. He intimates, if we understand him, that the subject of slavery was referred to slightly; whereas it was a subject of incessant reference, especially by the Western members. We have seldom heard bolder opinions on slavery anywhere than in that committee, except, perhaps in the Conference itself, where it found no quarter, as the readers of the reports must know by this time. Br. Davis uses a guarded expression; he speaks of slavery in the abstract, a phrase we seldom or never use, for we deem it quite senseless in itself. The committee of course had nothing to do with slavery in "the abstract;" it was altogether a serious concrete affair with them. Slavery, as it actually existed in the Southern church, especially in its episcopacy, was the point, and it is our sober conviction that if this "great evil" had no connection with the Church South, the committee would have deemed itself utterly befuddled by its proceedings in the case.

Br. Davis did indeed mention that slavery existed North of the line as well as South of it, and that the Southern Discipline contained precisely what ours does on the subject; but then he forgot to say, before the Conference, that he was replied to on this point. He was distinctly reminded that slavery had not claimed admission into the episcopacy, nor any other department of the travelling ministry North of the line, as it had South of it, and that thus the Northern ministry was a standing, practical remonstrance against it, while the Southern ministry threw the weight of their moral influence and example in favor of the intolerable iniquity. But more than this, he was reminded also that slavery existed North of the line "only by sufferance," to use the language of a member of the committee—that, according to the testimony of the border brethren themselves, if we were prudent, and did not unwisely interfere, it would soon, through causes locally operating within that region, cease to exist, and that our members there were generally looking and praying for its extinction; and he was assured that on this view of the subject only did we feel ourselves conscientiously at liberty to refrain from immediate and unceasing assaults upon it. Br. Witherspoon of Troy Conference, Bridge, of the New England Conference, our humble self, and we know not how many others, took a decided stand on this subject; and indeed it was more or less a matter of reference throughout the discussions. We have now before us a letter addressed to us by Br. Witherspoon, the very day on which Br. Davis' remarks as above quoted, appeared in the Pittsburgh Daily—the next day after they were delivered. In referring to the discussions of the committee, Br. Witherspoon says in this letter, that he himself

"Stated in substance, that however much brethren on the border might be influenced by reasons and facts which had

been alluded to, the grand and almost only difficulty with the great body of the M. E. Church, was the position which the Southern organization had assumed in regard to slavery; and that the assignment of other reasons for rejecting Dr. Pierce's proposition, while slavery was left out, was 'striking at the root of the matter.' This introduction of the 'delicate question of slavery,' was apparently received with very general favor, and by some this favor was expressed by an audible response."

"The subject was afterwards remarked upon by yourself, and by others, as the grand hindrance in the way. Br. Davis did indeed make the remarks alluded to in his speech of yesterday, disavowing the slavery objection, and putting the M. E. Church in the same category with the Church South, because they had the same Discipline. He was replied to by Br. Briggs, who showed the distinction between a church which suffered slavery to exist within her pale, and one which made the rightfulness of slavery an issue, and had gone off, and in a manner established himself on that basis."

Another member of this committee, Br. Williams, wrote to the Christian Messenger, (Vermont), on the 17th May, (the attack on our article was not made till the 23d), as follows:

"We hope the grounds of this refusal to fraternize, will be made to stand out prominently and fully to view. Let it be the provision of the Plan of Separation—not because they have traded and persecuted the M. E. Church, but because they defend and sustain a system of wrong and outrage, involving crimes for which, in the language of Dr. Clarke, 'perdition itself can hardly furnish an adequate punishment.'"

In the same paper, a communication from one of the Secretaries of the General Conference (Dr. J. T. Peck) closes as follows:

"There can be no mistaking the purpose of Northern men, now, in relation to the light in which church action for the indirect support of slavery is viewed."

In fact, such views were general in the committee and the Conference, and how any man can question the assertion for a moment, is a mystery to us. Now we distinctly admitted in our article that there were other reasons, or "difficulties," but contended that slavery was the "grand reason" of our non-fraternization with the South. The committee chose to use a general and comprehensive phraseology, because they knew that the Southern press would take every advantage to misconstrue our action, to the prejudice of the border region of our work above alluded to—a region to which we did not believe this "grand reason" specifically applicable for the considerations above mentioned. It was on this ground that the general language of the Resolution "secured greater unanimity than could be secured by expressly naming the grand reason, slavery."

The fact is, those who assailed our article committed a blunder. If that article had come from Dr. Bond, Dr. Elliott, or good James B. Finley, the general language in which it is expressed would have been fairly interpreted, and not deemed out of the way; but coming from New England, it was assumed that there must of necessity be ultraism in every line; it must therefore of necessity be attacked, in order to prevent the public from heeding it; but the good brethren who made the attack, stopped not to bethink themselves of the demonstrations in the committee the previous day, as also indeed throughout its deliberations. A little reflection would have convinced them that every such attack would only recoil and convince the public of the general truth of the article, as well as give it a really exaggerated importance. Had they refrained, the affair would have passed away as a mere individual construction of the action of the Conference; but the manner in which the Conference suppressed every motion against the article, as well as its subsequent treatment of the author, can be construed only against his assailants. In a cooler mood, we think they would have anticipated and avoided such liabilities. The brethren referred to, however, it must be confessed, were in a condition which could hardly fail to render them sensitive and suspicious of us. Men not now of us, had given them specimens of ultraism at a former session in Baltimore itself; the Southern press was rancorously zealous to misconstrue and abuse Northern opinions, to the injury of the border churches; and the circumstances of these churches are exceedingly critical, and their representatives in the Conference felt their responsibility, as we suppose men never felt it, or could feel it, before, in any session of the body. At all other times than this single one, we found in their daily intercourse a rare degree of Christian courtesy; and though we believe that in every other respect the little affinity we had with them has been highly advantageous to us personally, yet we do most deeply regret that it should have cost us for one hour the personal regard of such men.

## THE BIBLICAL INSTITUTE.

Our old friend, the late editor of the Christian Advocate and Journal threatened, months ago, to have the Biblical Institute brought under the notice of the General Conference—that it might be condemned by that body, of course. The friends of the institution went to Pittsburgh prepared for a conflict, but its enemies found it convenient not to mention its name. There seemed to be a tacit understanding that if its friends would not obtrude it on the attention of the Conference, no body else would.

But it was not forgotten. The delegate from England, Dr. Dixon, gave it a very favorable countenance by his remarks on the success of the two English Theological Schools. He deserves the thanks of the Methodists of New England. It was an act of moral courage on his part, for he had been previously made acquainted with the absurd prejudice existing among us on the subject, and the desperate struggles imposed upon a fee for the purpose of embodying this original idea of Wesley in the economy of American Methodism. No opposers presumed openly to denounce at the Doctor's remarks.

Something more was done at Pittsburgh for the noble object. The friends of the institution were actively engaged in explaining and advocating its character to influential brethren. Professor Dempster especially exerted himself in this way with his usual assiduity. It is a gratifying fact that many of the leading minds of the middle, and especially the Western portions of the church, appreciate the measure, and bid it God speed, but the time has not arrived for a more decided expression of their interest for it. It is believed by many that Methodism is suffering seriously for want of such provision—that it is the great and urgent demand of the times among us. Not only preachers but laymen at Pittsburgh expressed a deep interest for it, and they gave the best possible proof of their sympathy. In three days Bro. Dempster obtained nine hundred dollars for it in the city. His host, A. Kramer, Esq., (one of "God Almighty's noblemen") seconded his efforts with a generous liberality, five hundred dollars were given by Mr. Kramer's own family. The Lord remember them and theirs in the day of trouble.

Thus does God most providentially open the way for this most important provision among us, its prospects are constantly enlarging, and its struggling friends will most assuredly yet bring forth its headstone with shoutings of grace, grace unto it.

We notice that at a private Conference of the chairman, deputy-chairman, and honorary secretaries of the Liberal election committees of the Ward of the city of London, with Baron Lionel Rothschild, M. P., held at the London Tavern, May 29, 1848, it was unanimously resolved: That this meeting is of opinion that Baron Lionel Rothschild, M. P., should present himself to the House of Commons and demand to be received as a Member for the city of London; and further, that he should take all such constitutional means as may be requisite for asserting in reference to his rights, privileges, qualifications as a member of Legislature and as a representative of the people, the great principles of civil and religious liberty.

## A TRIP TO PITTSBURGH.

New York—Passage to Philadelphia—The City—Route to Baltimore.

April 28.

I left Providence, R. I., April 25, and the next morning found myself in New York. Our night on the Sound was a pleasant one. The steamer in which we for on board were I. Bonney, of Providence Conference, W. Emerson, do., and G. Webber, of Maine Conference, on their way to Pittsburgh, the seat of the General Conference, took passage, was elegantly fitted up, and amply provided with every accommodation that passengers could desire. I doubt whether finer steamers, every way adapted to the convenience, pleasure and safety of travellers, can be found on the American waters, than those on the Long Island Sound. On arriving at New York, we engaged a hackman to take us to the depot of the New York & Philadelphia Railroad, but he informed us that as the cars did not leave for several hours, we had better go to a hotel near by, to which arrangement we reluctantly consented.

We soon found ourselves in what is called the "Planter's Hotel." If they keep no better hotels for planters when they come to the North than this, I pity them. Dram-drinking and tobacco-smoking seemed to be the special order of the day; but we made the best of it.

At nine, A. M., we left for Philadelphia. A number of the Delegates from the New York and other Conferences to the General Conference, left with us at the same time. The cars passed through Newark, Elizabethtown, New Brunswick, Trenton, and several other places in New Jersey. This is a beautiful State, though we were informed that the cars did not pass through its best land. Much of the land through which we passed is low, marshy, and some of it incapable of cultivation. The land about Newark and Elizabethtown was fine, and indicated a high state of improvement. The former place is pleasantly located, and contains many large and elegant buildings, and everything about it has the appearance of taste, enterprise and wealth. This is on the whole a pleasant route, though a dear one. The sum of four dollars is charged from New York to Philadelphia, the distance of ninety-six miles, while from Albany to Boston, the distance of one hundred and ninety-eight miles, but five dollars is charged. Two dollars and twenty-five cents is enough, and the fare should be reduced to this sum forthwith.

We arrived in the city of "Brotherly Love," or, perhaps I should say, the city of mobs, about noon, and as we could tarry here but a short time before taking the boat for Baltimore, we found but little time for examining the city, aside from that necessary in obtaining some refreshment. Being strangers, we immediately inquired for a suitable place for dinner, and were directed to a house near at hand for that purpose. This we soon found to be another rum establishment, though in some respects a better house than the "Planter's Hotel." Our dinner was poorly relished, and I am not certain it fully met the demands of nature. We learned subsequently that there was a temperance house in the city, but we learned this fact too late to avail ourselves of its accommodations. For the reason already stated, we saw but little of Philadelphia, but saw enough to learn that it was a place of business, and unless we greatly misjudged, of Yankee enterprise. All was activity and bustle. Its external appearance, we should think, might be much improved, though it contains many splendid buildings, both for public uses and as private residences. Its churches are somewhat numerous, and some of them certainly fine specimens of architectural beauty.

We learned that several of the Delegates had left Philadelphia for Pittsburgh, by way of Harrisburg, the canal route. We preferred the Baltimore route. Which is the best, it is difficult to determine. Respecting the latter, we shall be able to speak more definitely hereafter. Our route from Philadelphia to Baltimore was partly by steamboat and partly by railroad, and we must say it was peculiarly pleasant. The Delaware is a beautiful river, and as we glided smoothly on its waters we had a fine prospect of a rich and fertile country. Our prospect from the Chesapeake was grand. Indeed, this route presents a variety of scenery scarcely equalled. The traveller here can but be charmed at what he beholds around him, both on the land and water. As we passed, nature seemed dressed in her richest attire. While on board the steamer we were furnished with every comfort and accommodation that could be desired. We arrived in Baltimore in the evening, and took lodgings at the United States Hotel, there being, as we were informed, no temperance hotel in the city. This we much regretted, and we must say we were disappointed to learn that in Baltimore there was no public house kept on temperance principles. As we have not time to say more now, you may expect to hear from me again soon.

## ONE OF THE DELEGATES.

## WESLEYAN MISSIONARY ANNIVERSARY.

Our London papers give minute information of the late Anniversary of the Wesleyan Missionary Society—one of them devotes nineteen solid columns to the proceedings of the occasion. Rev. Robert Young, L. D. Waddy, Samuel Jackson, (President of the Conference), Dr. Urwick, (Independent, of Dublin), preached preliminary sermons in London the week before, and on the Sunday preceding the Anniversary, sermons were preached in all the Wesleyan chapels in London in reference to it. The Anniversary celebration took place at Exeter Hall, on Monday, 1st May. The introductory services were conducted by Drs. Alder, Newton and Bunting; James Heald, Esq., president. Addresses were delivered by the Chairman, G. A. Hamilton, M. P., J. Henderson, Esq., of Glasgow, Dr. Hannah, Rev. Baptist Noel, Dr. Urwick, of Dublin, Rev. Wm. Arthur, of Paris, Rev. W. Bevan, Rev. L. D. Waddy, Rev. T. Jaffray, of Edinburgh, Thomas Waugh, of Ireland, Rev. Robert Young, Dr. Bunting, Dr. Newton, Dr. Beecham, Dr. Alder, Rev. John Nelson, S. M. Smith, Esq., Rev. John Scott, Rev. Thomas Jackson, and Thomas Farmer, Esq.

Thomas Allen, Esq., of Macclesfield, sent a check for \$500. The same amount was sent by Mrs. Racher, of Warwick-Hall; \$250 from Dr. Wood; \$250 from J. L. Elliott, Esq., and \$500 from Thomas Farmer, Esq. This is the way they do business among the Wesleyans.

The following is a synopsis of the Society's finances:—

The expenditure and receipts for the year ending December 31st, 1847.	
The expenditure has been	£114,646 17 6
This amount includes £3924 4s. 6d. contributed towards a mission to China, which has been invested in the funds until further contributions are made towards this important object.	
Total receipts.	£103,619 1 9
To this add balance of former year.	4,994 9 4
Leaving a balance due to the treasurers of	5,993 6 5—£114,606 17 6
Early in the year 1847, the public at large, and ourselves in particular, were called upon to make large contributions for our famine-stricken subjects in Ireland, as well as for the relief of the poor in our own country. This circumstance, together with the general depression of commercial interests throughout the year, led the Committee to anticipate a deficiency in the falling off in the income of the Home Districts was to the amount of £10,015 5s. 10d.; in Ireland, £1,533 17s. 1d.; in the Foreign Districts, it was encouraging to record, there was only a diminution of £164 10s.; in the important item of legacies, the	

treasurers of the Society received £4,025 16s. 8d. in 1847 over the year 1846. From the statement it will appear that the ultimate deficiency would have been very large but for the balance of about £4,130 1s. 5d. in the items of advances to stations, repaid, and unpaid donations on annuity.

The total amount received in the home department amounted to £72,935 1s. 7d. The Juvenile Christmas and New Year's offerings for 1847, received in time, together with the balance for 1846, was £4,248 16s. 2d. From the Hibernian Missionary Society the net receipts were £2,928 18s. 9d., making a total of £82,112 16s. 6d. Total receipts from foreign auxiliaries, £11,623 15s. 6d. Sums under the head miscellaneous, £9,882 8s. 9d. Making a total amount of regular and miscellaneous receipts from all sources of £103,619 1s. 9d. Amongst the Society's sources of income might be reckoned many instances of distinguished liberality and benevolence. Several valuable legacies too had been received during the past year. Twenty-six missionaries and twenty wives of missionaries had been sent out by the Society since the last anniversary. Six of the Society's missionaries had been removed by death during the past year; and three missionaries' wives had also changed mortality for life.

GENERAL SUMMARY OF ALL THE WESLEYAN MISSIONS. Central or principal stations, called circuits, occupied by the Society in various parts of the world, 278  
Chapels and other preaching places at the above-mentioned central or principal stations, as far as ascertained, 2,472  
Missionaries and assistant missionaries, including eight supernumeraries, 411  
Other paid agents, as catechists, interpreters, day school teachers, &c., 800  
Unpaid agents, as Sabbath school teachers, &c., 7,051  
Full and accredited church members, 99,021  
On trial for church membership, as far as ascertained, 4,012  
Spirits, deducting for those who attend both the day and Sabbath schools, 74,580  
Printing establishments, 8

## THE SOUTH AND DR. DIXON.

The Southern papers seem deeply concerned for our beloved English Delegate. The Southern Christian Advocate gave him the following advice at first—

"We hope the Doctor will treat his abolition friends with a little greater courtesy than did Dr. Newton in 1840. We happened to hear the latter gentleman complain at a breakfast table in New York, just before sailing for England, that the abolitionists had loaded him down with specimens of their precious items of which, he said, he had no room to store, and to consign to the sea as soon as he got fairly out of sight of the shores of America."

The good Doctor, however, would not take this advice, and the Richmond Christian Advocate thus expresses its chagrin at his English obstinacy—

"It will be seen from the proceedings of the General Conference on Wednesday the 3d, that Dr. Dixon, Delegate from the Wesleyan Connexion in England, was presented to the Conference and made his salutatory address. Some things in this address, we question not, will be regarded with a little surprise by a portion of the readers. For the present, we shall let it speak for itself. It was certainly gratuitous on the part of the learned Doctor, to make remarks on his very introduction to the Methodist Church in this country, which he must have perceived could do no good, but must inevitably tend to perpetuate party strife and animosity. Silence on the 'delicate question' would have been policy, to say the least; and in our estimation would have been much more in harmony with the objects ordinarily contemplated in the exchange of Delegates between Christian churches."

The Doctor, it will be remembered, not only thrust at slavery in his salutatory address, but subsequently, in answer to some interrogatories before the Conference, he told quite a downright abolition anecdote about a slave who had escaped by the "under-ground railroad." Thereupon the Richmond Advocate says:—

"In consequence of the offensive character and dangerous tendency of some things stated by Dr. Dixon, in answer to certain interrogatories propounded to him by abolitionists on the General Conference, we have concluded that it is best to exclude them from our columns. Our paper has a Southern circulation, and it is proper that it should be adapted to its latitude."

## NEXT PRESIDENT OF THE WESLEYAN CONFERENCE.

The office of President in the Wesleyan Conference has become a post of great importance. Much interest already prevails in the connexion respecting the next incumbent. The "Wesleyan," London, abounds in discussions on the subject. One correspondent advocates Dr. Beaumont, and speaks as follows of him:—

Dr. Beaumont is not only known as the most eloquent preacher that Methodism now has, but is esteemed amongst dissenters for the cordial and valuable assistance so often rendered to them.

As the friend and advocate of Mr. Coughley, also, Dr. Beaumont commands respect. Daring to think for himself, he would not allow hearsay evidence to bias him in his judgment against a successful man; and, had fair play been allowed, the facts and arguments he is said to have been prepared with, would probably have altered the judgment of the Bristol Conference in regard to that inspired minister. The cause of Christian temperance, however, would not be less advanced by the hands of Dr. Beaumont. His brother, Dr. Beaumont, of Bradford, has been long known as a distinguished advocate of temperance; and were Joseph Beaumont at the head of the Conference, we might expect to see a declaration in favor of Christian temperance adopted by the Wesleyan Conference even at the eleventh hour. Better late than never.

## PROFESSOR CALDWELL.

At a meeting of the Faculty of Dickinson College held on Thursday June 8, 1848, the death of Meritt Caldwell, A. M., Professor of Metaphysics and Political Economy, in that college, was announced, and the following resolutions adopted:—

Resolved, That in the removal of Professor Caldwell from his work to his reward, the Faculty of Dickinson College lament the loss of a worthy colleague, judicious adviser, a faithful friend, an able instructor, exemplary Christian, and a useful man.

Resolved, That in view of his eminent qualifications as a public teacher of youth, his distinguished services in the cause of education, philanthropy, and religion, his death is a serious loss to ourselves, to the college, and to the public.

Resolved, That we mingle our tears with those of the college for the loss of a teacher of youth, whose most lively sympathy with their sorrow for a son, a brother, a husband, and a father.

Resolved, That a funeral discourse be delivered by the Faculty during the present college year, and that a public mourning be hung in the lecture rooms of the Professors.

Resolved, That a copy of these proceedings be sent to the afflicted family, and published in such papers as the President may select.

W. H. ALLEN, President.

S. F. BAIRD, Secretary.

## DEATH OF CALDWELL.

"Thanks be to God, who giveth us the victory."

I should die a sad specimen of Christianity." Mother replied, "you needed not this token of God's favor to make you believe your acceptance." "But what if I had not been a Christian? Glory to God, glory to God." Thus he continued shouting, lifting up his right arm in triumph—"glory to God," and the last "glory to Jesus," which he repeated until his voice failed in death. His voice failed not until the last minute of life. The eye was not dim as usual, until his spirit soared away."

## A NEW SIGN.

On the Sabbath preceding the late Anniversary of the Wesleyan Missionary Society, numerous sermons were preached in its behalf in London. The Wesleyan (London) says:—Yesterday evening, the Rev. Thomas Mortimer, B. D., minister of the Episcopal Chapel, Gray's-inn-lane, preached a sermon in aid of the Wesleyan Missions to Feejee, and being the first ever preached in the Establishment for the Wesleyan Missionary Society, considerable interest was manifested on the occasion. The Rev. gentleman took his text from Acts 5: 28-32, and at the close of a very practical useful discourse, adverted to the great satisfaction it afforded him, to aid by his humble advocacy the claims of so useful an institution, especially to that part of the heathen world where no other society had yet ventured to go. A liberal collection was made on the occasion.

## LITERARY NOTICES.

SACRED HARMONY.—This is the title of our new denominational Music Book. It has been looked for a long while, and will doubtless undergo close critical scrutiny. We pretend to no great skill in judging of music works, but so far as we have been able to estimate this fine large collection, we are heartily gratified with it. The critics have thus far spoken very highly of it. The music is adapted to the greatest variety of metres now in use, and comprises a choice selection of sentences, anthems, motets and chants, for special occasions. It has been harmonized and arranged with an accompaniment for the organ or piano forte. Several old tunes have been restored in it, not only to suit but to their original purity. It contains at least thirty-three particular metres, and among the common, short and long metres are found some of the best tunes ever published. We solicit the particular attention of Methodist chorists and choirs to this new work; let them examine it thoroughly, and if it really what we think it is, viz., the best adapted extant, for our own hymns, let them throw aside all the present endless and confounding variety of other books among us, and introduce this as our uniform and permanent tune book. Strong & Brodhead, 1 Cornhill, Boston.

CHANNING'S MEMOIRS.—Crosby & Nichols, Boston, have issued the long expected Memoirs of Channing, in three volumes. As the leader of the Unitarians of New England, Dr. Channing's name is inseparably connected with the ecclesiastical history of New England; as an elegant writer, he takes the lead among the very few native authors whose productions will hereafter be considered our national classics; as a philanthropist, his memory will always be venerated by even those who justly reprobate his theology. The memoirs of such a man cannot fail to interest his countrymen. The literary execution of the work, though not without faults, is of a high character. The memoir is in a sense auto-biographical, and consists largely of extracts from letters, sermons and private papers, with only such interwoven remarks as were necessary for purposes of illustration. The sketch of Channing's early life is particularly interesting. Of course the work is thoroughly "liberal," or Unitarian.

CHAMBERS' LIBRARY FOR YOUNG PEOPLE.—Gould, Kendall & Lincoln, of Boston, continue to issue this fine series of juvenile books. We have just received two numbers, the mechanical style of which is really beautiful enough to make a child's eyes sparkle. The first is entitled "Jacopo," and comprises several very interesting stories; the other, "Uncle Sam's Money Box," is by Mrs. S. C. Hall, the well known author of "Stories of the Irish Peasantry," and is in her happiest style. Chambers' name is a guarantee for any book. The American publishers spare no pains to get out these attractive volumes in the best dress.

REDDING & Co., 8 State Street, Boston, have issued a "Panoramic View from Bunker Hill Monument," engraved in excellent style, by James Smillie, from a drawing by B. P. Mallory. The Panorama embraces most of the villages and adjacent scenery to be seen from the summit of the monument, with descriptive letter press. It is a happy idea, and will be a good hand guide to visitors at the monument.

MRS. ADAMS'S LETTERS.—Wilkins, Carter & Co., Boston, have issued a new edition of these well known letters of the mother of John Q. Adams. They are full of good sense and interesting contemporaneous information. In the latter respect they are not without value as historical data. In the present edition one or two of the former letters are omitted, and many new ones added. In an appendix are given the letters of J. Q. Adams to his son, the Bible.

THE ENGLISH PELPIT is the title of a fine substantial octavo, published by Strong & Brodhead, Boston. It is a compilation of the best sermons of living English divines, and as it contains but one from each preacher, the variety is extensive and marked. Eight of these able discourses are from Wesleyan Methodists—of course, Bunting and Newton appear among them. The variety of styles presented in the volume is one of its special attractions. The sermons are all choice, and no republication of the kind, this side the waters, possesses more decided excellencies.

THE BOY'S AND GIRL'S MAGAZINE for June is a very attractive number. This cheap little monthly is conducted with rare tact and good taste; the most studious youngster will be attracted by its pictures and interesting articles. \$1 per annum. Bradbury & Guild, 12 School Street.

No. 214 of the Living Age contains a large and valuable list of articles, the leader being a fine critique on Charles Lamb's writings, from the British Quarterly.—Littell & Co., 165 Tremont St.

## LITERARY ITEMS.

DAILY NEWSPAPER PRESS.—The price of the two principal daily papers in London, the Times and the News, is about \$30 per year. The former has a circulation of 29,000, and the latter 16,000 per day. The daily journals in Paris have a larger circulation, are more numerous, and the price to subscribers is about \$12 a year. Since the late revolution, a very large number of small, cheap papers have sprung into existence, and the established journals have more than doubled their former circulation.

PROFESSOR LEIBER.—This distinguished gentleman and devoted friend of liberty, took his departure lately from Columbia, S. C., for Germany, his fatherland. The presence of this gentleman, whose life has been devoted to the study of the science of government, and a close observation of the working of the institutions of his country, may be of incalculable importance to his countrymen, if it should be wise to avail themselves of his aid, in the formation of a government suited to its character and wants. At the college, on the evening previous to his departure, the students gathered their whole forces in front of the learned and popular professor's house, and

cheered him and his country. The compliment was so handsome and touching that the professor could do no less than return grateful thanks, which he did in a neat and short address—in which he took occasion to bid them farewell for a time.

## EDITORIAL COURTESY.

The Christian Advocate and Journal recently contained an editorial letter from Dr. Bond, in which the editor of the Herald was assailed on account of the article which had been brought under the notice of the General Conference. In the same paper were the proceedings of the Conference on the day that the article was brought up; but our explanatory and defensive remarks before that body were omitted. The Philadelphia Christian Repository (Methodist) also omitted them. Through the courtesy, however, of the other Methodist papers, North and South, they have been fully spread out before the Methodist community, notwithstanding the characteristic conduct of the above named sheets. We hope for fairer play in the Christian Advocate and Journal hereafter; the whole church will sustain us in the hope.

THE HERALD begins this week to look like itself again. A large mass of communications has accumulated during our absence, but they will soon be dispatched. We have returned to our post to labor with more determination than ever to win for the paper the patronage of the Methodist public.

It will be seen in our Department of Foreign News, that the Bill for the removal of the disabilities of the Jews, has failed in the House of Lords. The House of Lords itself will fail before many years, and it is expediting its fate by big bureaucracy. The Wesleyan (London) charges home on its obsolete policy.

Many thanks to Br. George—we accept the hint, and will try to make amendments.

PEACE.—We hope the church will now enjoy a season of repose from the agitating discussions which preceded the General Conference. There can certainly be but little reason for any excited discussions in the East, at least. Let us apply ourselves with renewed zeal to our great work of spreading scriptural holiness through these lands. We shall resume soon our department of "Spirit of the Methodist Press," by which the readers of the Herald will be kept informed of the state of affairs in other sections of the church. Let not, however, any rumors of war abroad interrupt our peace at home.

DR. WIGHTMAN, of the Southern Christian Advocate, seems in despair respecting the M. E. Church. He says: "Now that the conservative and steady resistance of the Southern Conferences to the innovating itings of the North has been removed, it is impossible to say what will become ultimately of Northern Methodism. We fear all former securities will prove nothing more than casting anchor with the angle's line and hook in a storm." Now the good Doctor must permit us to comfort him, by the assurance that Methodism was never more consolidated and hopeful than at present, according to the opinion of its oldest and best friends. Few, if any, sessions of the General Conference were ever more harmonious than the last. We are rid of many old inextinguishable troubles of our Israel.

PITTSBURGH CHRISTIAN ADVOCATE.—Few, if any of the church papers have acknowledged their obligations to the Pittsburgh Advocate for the reports of the General Conference. The omission may have arisen from the fact that the editors were appointed by the Conference, along with the editor of the Pittsburgh paper, on the Reporting Committee, and therefore deemed the report common property among themselves. It is due, however, to Br. Hunter, to acknowledge that none of us, except himself, did anything whatever about the reports, and our respective sheets should certainly have given him credit for their copies. He worked like a Hercules, and has found it a thankless task.

Thanks to Br. H. M. Eaton; we shall depend upon him.

After some little factionalism towards New England, the late General Conference felt very good natured towards







